



Oct./Nov./Dec. 2008

ਕਬੀਰ ਕੇਸੇ ਕੇਸੇ ਕੁਕੀਏ,
ਨ ਸੋਈਐ ਅਸਾਰ ॥
ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੁਕਨੇ,
ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥
(ਪੰਨਾ ੧੩੭੩)

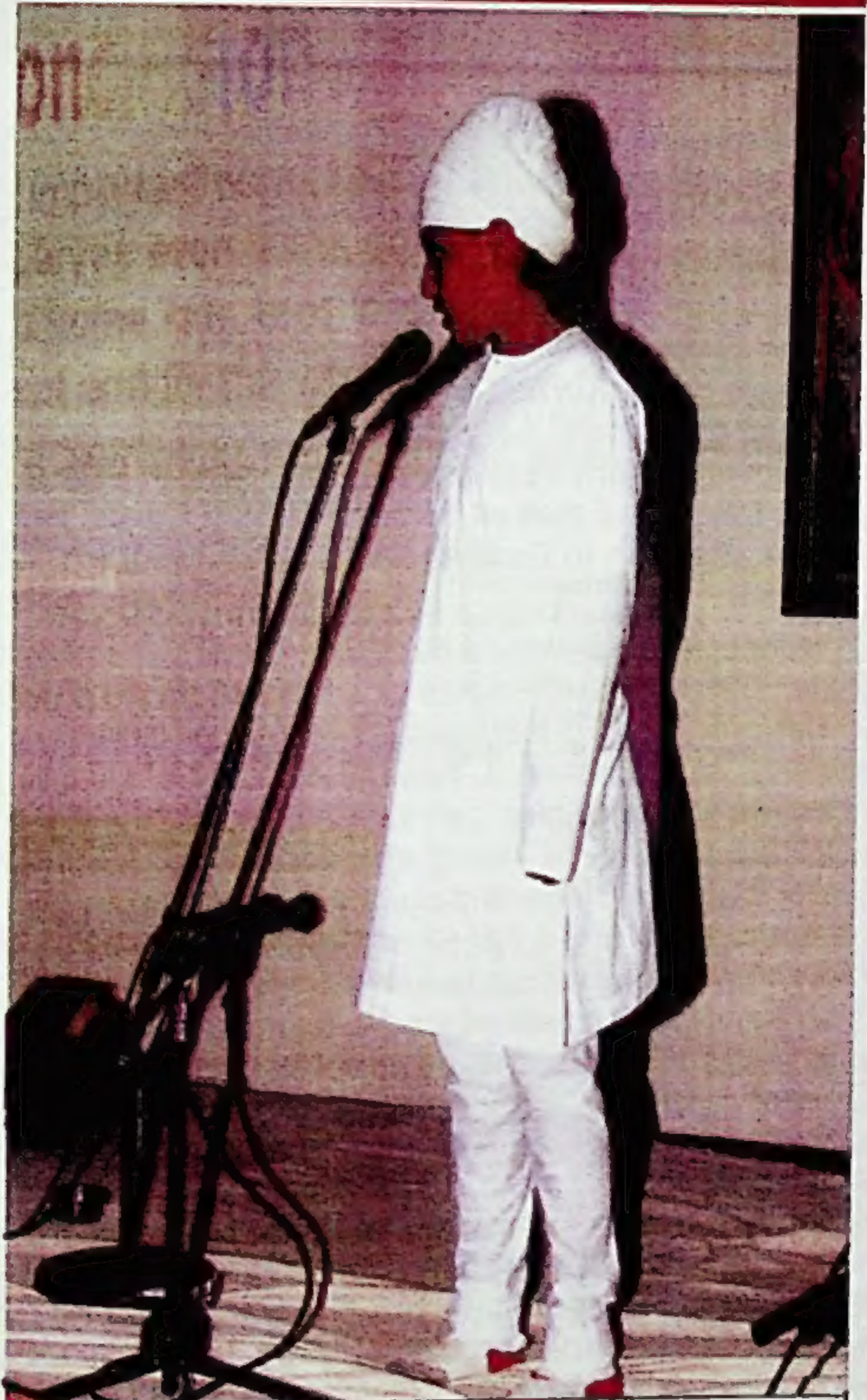
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Special points of interest:

Significance of JAP Paryog

- Satguru Nanak Dev ji & Satguru Jagjit Singh ji Parkash Utsav
- Martydom of Sat-Guru Tegh Bahadur ji
- Maharaj Vir Singh ji

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Left : Balbir S. Bhogal with
Grand daughter Bibi Gian Kaur Bhogal

Above : Gian Singh Surdhar
(©Kook Namdhari S S B)



His Holiness Sri Satguru Jagjit Singh Ji endorses the release of mp3 CDs of Sri Aad Guru Granth Sahib 14th October 2008

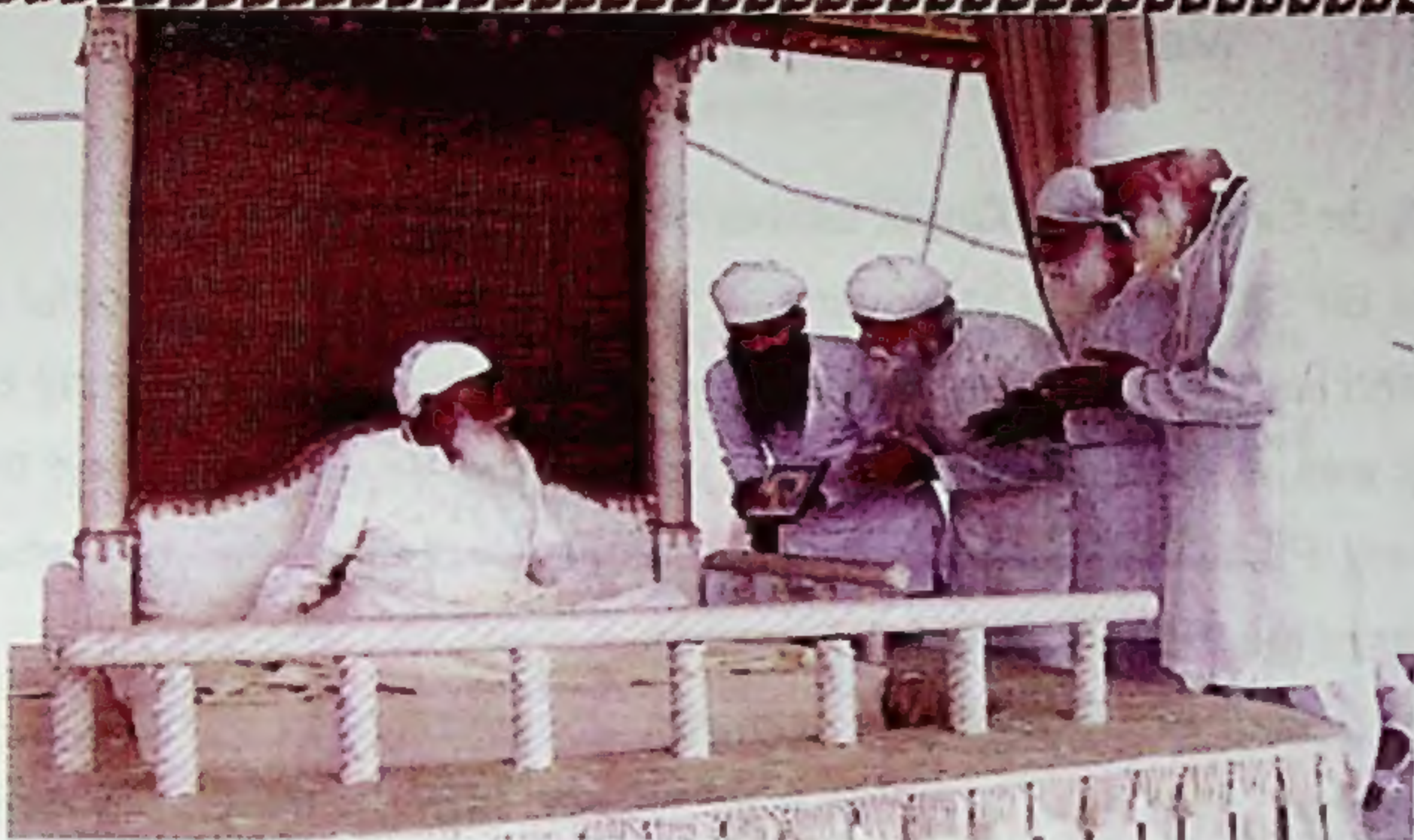
All Sikh Gurus laid utmost emphasis on the accurate pronunciation of the Gurbani. Numerous examples of Guru Sahibs rewarding the Sikhs for reciting Gurbani are well known. Sri Satguru Jagjit Singh Ji lays special emphasis on the correct pronunciation and in understanding the meaning of Gurbani. Sri Satguru Ji is keeping the Sikh traditions alive and provides many resources to maintain and fulfill the mission of Guru Nanak Dev Ji and that of successive Sikh Gurus. His Holiness gives utmost attention to Gurmat Sangeet, Gurbani recitation and Sikh Maryada.

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His Holiness has assigned the duty of complete recording of Gurbani to Master Darshan Singh. (Master Darshan Singh, who with the blessings of Sri Satguru Ji, is a most learned scholar of Gurbani.) Master Ji, with the blessings of His Holiness, has the capacity of reciting *Shudh* Gurbani and he knows where to give correct pauses and the right emphasis during recitation of Gurbani. Along with Sant Kirpal Singh Chana of Southall UK, Master Darshan Singh endeavored to accomplish the task of recording the entire work of Sri Adi Guru Granth Sahib, while observing the full tradition of Sikh marayada and reverence.

This mega effort has produced a final version of SriAdi Granth Sahib, which lasts 55 hours and 24 minutes. The 2 year project took 1600 hours of recording, editing, dubbing and mastering. The final product is now encompassed in 5 MP3 CDs, of all 1430 pages of Sri Adi Granth Sahib Ji.

An additional endeavor has been done to record the Namdhari Nitnem as well. This single CD contains the various Bani's that a Namdhari Sikh recites from the Namdhari Nitnem. The project was finally blessed by His Holiness Sri Satguru Jagjit Singh Ji on 14 October 2008 at Asu Mela, in Sri Bhaini Sahib. These MP3 CDs are be available at SATJUG office Sri Bhaini Sahib and from Namdhari Sangats world wide. We give our



Heartiest Congratulations to Master Darshan Singh ji and Kirpal Singh Chana, Surjit Singh chana and Taranjit Singh and their families for their extremely hard work. We must thanks a million to our Satguruji for their Bakhashish upon everyone involved. Kookteam.

With Thanks from Kukasikhs.com)

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Congratulations to all

Kirpal Singh & Ranbir Kaur Panesar , Suba ji and all the Panesar family on the birth of a baby boy
Gurmukh Singh & Gurdev Kaur Sehra on the birth of a baby boy and to all the Sehra and the Nota family.
Mohan Singh & Pinder Kaur Bhullar on their baby boy and to all the Chana family and the Bhuller family

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Maharaj Bir Singh ji (1923 - 2008)

Maharaj Bir Singh ji, the younger brother of Sri Satguru Jagjit Singh ji.

Maharaj Bir Singh ji born in November 1923. He was one of a handful of Sikhs who lead his life in the purest maryada of Soch & Sodh . Maharaj Bir Singh ji was a champion diplomat and represented Sri Satguru ji and the Namdhari Panth on the International stage, including the renowned meetings of the World Vegetarian Congress.

He was a man of extraordinary humality, compassion, love, humour, a photographer (He was a mentor of Thakur Dilip Singh ji) , a pilot, pakhawaji, dhrupadiya and a complete Sikh.

Maharaj Bir Singh ji maintained an important private animal breeding and agricultural research farm in the Hissar district of India. First established in the early years of this century by his late holiness Sri Satguru Partap Singh ji, the farm has breeding herds of Sahiwal and Haryana cattle.

His passion for Gurmat sangeet was second to none, and under his leadership great musicians flourished, including Ustad Harbhajan Singh ji and Manjit Singh ji.

Maharaj Bir Singh ji suffered from heart problem on 9th October 2008 and was admitted to a hospital at Bhathinda the same day. He was moved to Satguru Partap Singh Apollo Hospital next day. But on 11th October at around 05:10 am he expired at the hospital. Kook team pays homage to Maharaj Bir Singh ji.

In November 08 Mata Gurdyal Kaur ji passed away. She was grandmother of Dr. Sukhdev Singh ji, President of Namdhari Sikh Sangat Birmingham UK

Also in late December 08 S. Kartar Singh Panesar ji father of Suba Amaraishwar Singh ji sadly passed away.

We are very sorry for your loss and our deepest sympathy and warmest thoughts are with Dr. Sukhdev Singh ji & family and also with the Panesar family. (Kook Team)

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ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ ਸਹਾਇ

। ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ । ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ।

ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਜਗਜੀਤ ਸਿੰਘ ਜੀ ਦਾ ਚਿੱਟ ਆਸਰਾ ਲੈਕੇ ਇਸ ਮਹਾਨ ਗ੍ਰੰਥ ਸਤਿਗੁਰੂ ਬਿਲਾਸ ਵਿਚੋਂ ਬੁਝ ਵਿਸ਼ੇਸ਼ ਪੁਸ਼ੱਕ ਦਾਸ ਵਲੋਂ ਹਰ ਮਹੀਨੇ ਨਾਮਧਾਰੀ ਨਿਯੁਕਤ ਲੈਟਰ ਵਿਚ ਪੱਥਲਿਸ਼ ਬੀਤੇ ਜਾਵਣਗੇ ।
ਦਾਸ ਦੀ ਸਨਿਮਰ ਬੇਨਤੀ ਹੈ ਸਾਧਸੰਗਤ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿਚ, ਕਿ ਹਰ ਮਹੀਨੇ ਇਹ ਪਾਵਨ ਪਵਿਤਰ ਸਾਖੀਆਂ ਅਪਨੇ ਘਰ ਵਿੱਚ ਬੱਚਿਆਂ ਨੂੰ ਬਿਨਾਥੇ ਸੁਣਾਇਆ ਤੇ ਪੜ੍ਹਾਇਆ ਕਰੇ ਜੀ ।

ਰਣਬੀਰ ਸਿੰਘ ਚਾਨਾ

ਸਤਿਗੁਰੂ ਬਿਲਾਸ ਪਾ:੧੨

ਕ੍ਰਿਤ

ਸੰਤ ਸੰਤੋਖ ਸਿੰਘ ਜੀ ਬਾਹੋਵਾਲ

ਸਾਖੀ: ਰਾਮਸਰ ਕੀ ਕਾਰ

ਗੁਰੂ ਜੀ (ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ) ਬਚਨ ਕੀਤਾ ਜਿਨਾਂ ਕੇ ਪੂਰਬਲੇ ਕਰਮ ਅੱਛੇ ਹੋਂ ਤਿਨਾਂ ਨੂੰ ਨਾਮ ਪਰਾਪਤ ਹੁੰਦਾ ਹੈ । ਬਿਨਾ ਕਰਮਾਂ ਥੀਂ ਨਾਮ ਕੀ ਪਰਾਪਤੀ ਨਹੀਂ ਹੁੰਦੀ।

ਰਾਮਸਰ (ਸ੍ਰੀ ਭੈਣੀ ਸਾਹਿਬ) ਵਿਖੇ ਹੀਰੇ ਮਿਸਰ (ਬ੍ਰਾਹਮਣ ਪਿੰਡ ਰਾਮਪੁਰ ਵਾ) ਨੇ ਕਹਾ, ਜੀ ਰਾਮਸਰ ਕੀ ਕਾਰ ਕੱਢਨੀ ਚਾਹੀਏ । ਗੁਰੂ ਜੀ ਬਚਨ ਕੀਤਾ ਇਕ ਫੇਰੀਂ ਢੈਣਗੇ ਤਾਂ ਫੇਰ ਬਣਾਵਾਂਗੇ । ਹਨੇਰੀ ਐਣੀ ਹੈ । ਇਕ ਵਾਰੀ ਸਾਡਾ ਧੁਆਡਾ ਵਿਛੋੜਾ ਹੋ ਜਾਏਗਾ । ਸਾਡਾ ਸਰੀਰ ਪਰਦੇਸ ਜਾਏਗਾ । ਆਗੇ ਹੋਰ ਕੰਮ ਪਊਂਗਾ । ਮੈਨੂੰ ਮਰ ਗਿਆ ਲਿਖਣਗੇ । ਕਾਗਦ (ਹੁਕਮਨਾਮਿਆਂ ਰਾਹੀਂ) ਨਾਲ ਬਚਨ ਹੋਣਗੇ । ਲੋਕ ਬਹਿਣਗੇ ਜੇ ਕਰਾਮਾਤ ਹੁੰਦੀ ਤਾਂ ਕਿਓਂ ਫਤ ਲਜਾਏ, ਮਰ ਗਿਆ ਹੋਊਂਗਾ । ਜਾਂ ਮਰ ਗਿਆ ਨਿਸਚੇ ਹੋਊਂਗਾ ਤਾਂ ਰੂਸ ਅਵਣਗੇ, ਤਾਂ ਦਰਸ਼ਨ ਦੇਵਾਂਗੇ । ਤਲਾਉ ਕੇ ਚੌਹੀਂ ਪਾਸੀਂ ਪੱਕੇ ਪੋਤੇ ਬਣਨਗੇ । ਦੋ ਫੇਰੀਂ ਬਣਨਗੇ । ਸੁਰਜ ਨੂੰ ਮੁਖ ਕਰਕੇ ਮਾਲਾ ਫੇਰਾਂਗੇ । ਬਚਨ ਕੀਤਾ ਮੇਰਾ ਮੰਤਰ ਲਸੂੜੇ ਦੀ ਗਿਣਕ ਵਾਂਗੂ ਚਿਮੜੁਗਾ । ਤੁਸੀਂ ਮੈਨੂੰ ਛੱਡੋਗੇ ਮੈਂ ਨਹੀਂ ਧੁਆਨੂੰ ਛੱਡਾਂਗਾ । ਏਹ ਮੰਤਰ ਕੱਚੇ ਮਸਾਣ ਕੀ ਤੁਰਾਂ ਹੈ । ਜੇ ਲੈਕੇ ਭਜਨ ਨਹੀਂ ਕਰੇਗਾ ਉਸਨੂੰ ਕੱਚੇ ਮਸਾਣ ਕੀ ਤੁਰਾਂ ਚਿਮੜੇਗਾ । ਮਰਕੇ ਦੁਇ ਜਨਮ ਸਿੰਘਾਂ ਕੇ ਘਰੀਂ ਧਾਰਣਗੇ, ਫੇਰ ਨਾਮ ਜਪੇਗਾ ਤਾਂ ਮੁਕਤ ਰੂਪ ਹੋਵੇਗਾ ।

ਧਨੁ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ

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Sri Satguru Nanak Dev ji 1469 - 1539

**Gurumukh kal vich pargat hoya, satguru nanak pargatiya mitti
tund jag chanan hoya.**

I am a girl of only 12 years of age. But my beliefs and way of life is hundreds of years old. Yet I can lead a happy life in today's modern world.

The foundations of Sikhism were set 539 years ago. Its founder SRI GURU NANAK DEV Ji was born in 1469 AD in Talwandi (tal-wan-di) now in Pakistan.

Guru Nanak's father was Kalyan Dass Mehta. He was the village accountant. Guru Ji's mother was Mata Tari-pta Ji. As young boy, Nanak used to take the cattle to the fields. But in his free time his mind was always in communion (come-union) with God.

Guru Nanak was sent to school at the age of 7. Guru Ji had perfect command in Hindi, Sanskrit and Persian. In the coming years Guru Nanak invented the Gurmukhi script.

From his childhood miracles during cattle grazing, the time when a cobra gave shade to Guru Nanak from the scorching sun and the story when He spend his fathers hard earned money to feed and clothe the poor sadhus (sa_doos), it was soon becoming apparent that He was no ordinary Child.

Guru Nanak's life can be divided into three parts.

The early years were spend in Talwandi(tal-wan-di). At the age of 12 his parents arranged the 'Sacred thread' ceremony. He was not convinced of its validity and hence he refused to wear it. In the Guru's opinion, it showed the difference between the high and low castes and it brought discrimination in Human society.

In 1484 AD Guru Nanak was sent to his sister Bibi Nanaki at Sultanpur Lodhi where he took up a job as storekeeper of Daulat (daw-lat) Khan. Here Guru Nanak saw The path of light

which is the bedrock of Sikh philosophy i.e. **Naam Japo, Kirat Karo and Vand Chako.**

In the evenings he organized Sangat and sang hymns followed by the Langar. While in Sultanpur at the age of 18 Guru Nanak married Bibi Sulakhni (su-lakh-ni) and he had two sons - Shri Chand dass Ji and Shri Lakhahmi Dass Ji. Guru Nank's love and relationship with his sister Bibi Nanaki is probably the most unique (u-ni-que) bond between Brother and sister in history.

In the second period Guru Nanak spend on world-wide missionary travels. Along with his life long companions Mardana and Bala He visited as far as Ass-am in the east, Sri Lanka in the south, Mecca and Baghdad in the west and Nepal and Ti-bet in the north.

In his travels Guru Nanak exposed the meaningless rituals and caste discriminations wide spread among the Hindus & Muslims. With Duni Chand of Lahore Guru Ji showed us that material wealth is useless in the after-life.

He demonstrated the error of feeding Brahmins at the time of 'Sharaadhs'. At Har-dwar, in a very educative manner he exposed the foolishness of offering water to the ancestors.

During his trip to Mecca, He made us aware that God was in every surrounding and in every heart.

The final 18 years was spent at Kartar-pur to preach the principles of Sikhism. During this period He taught his followers to recite the Naam, earn their living with honest work and to perform acts of charity to the poor and the needy.

There was not a single aspect of earthly or spiritual life, which was not enlightened by Guru Nanak Dev ji.

Sri Satguru Jagjit Singh ji

Today we are 539 years from the times of Guru Nanak. Sikhism has survived tense and difficult moments. History tells us that Sri Satguru Ram Singh Ji, re-created the Khalsa when Sikhism was almost extinct.

Today, in the times of high-tec wars, evil of killing & selling girls, discrimination & exploitation of women, children and the weak, and intolerance of other faiths, there shines the spiritual rays of the jot of Sri Guru Nanak Dev Ji. This jot flickers ever so strongly in Sri Sat Guru Jagjit Singh Ji.

Sadh sangat ji all say: 'dhan Sri Satguru Jagjit Singh Ji'.

Satguru Jagjit Singh Ji was Born on 22nd Nov 1920, in Sri Bhaini Sahib. He was born into the family of father Satguru Pratap Singh ji & mother Mata Bhupinder Kaur Ji.

Satguru Ji come on the gurgaddi of Sri Guru Nank Dev Ji on 22 August 1959 in Sri Bhaini Sahib.

Today Sat Guru Jagjit Singh Ji is carrying forward the heritage of Sikh faith and its true mar-ya-da.

KIRAT KARO, WAND CHAKHO, & Jap of NAAM were the three principles of faith as promoted by the first Guru. These are the very principles, which Sat Guru Ji is vigorously preaching today.

Let me tell you some examples of Satguru Ji's teaching:

With every breath He takes Satguru Ji preaches us to jap NAAM - because Naam is the only thing which we will take with our souls when we depart this world.

He wants all of us to show respect and be tolerant of other religions. Satguru Ji has been working hard for a world free of religious terrorism.

He has given great respect to women and today many namdhari women are leaders in their sangats, home and work.

Satguru Ji also says that:

Marriage ceremonies should be kept simple. There should be no lavish spending. No jewellery must be worn and no dowry must be given. Marriages should take place only at nearby Namdhari temples.

He also wants us not to waste even a single morsel of food and water, as poverty marks the lives of millions. Fireworks must not be burst on Diwali and other occasions because this causes pollution and destroys our environment.

Lohri must not to be celebrated on the birth of a boy, as that would speak of gender discrimination. Watching of films on TV or cinema halls is not allowed but children are encouraged to watch news, sports or any other educative programmes.

Apart from practising, preaching and preserving the true sikh marayada (mar-ya-da), Satguru Jagjit Singh has given birth to a parallel religion – the religion of music. In the history of music, he will always be credited with the fact that He started this silent musical revolution in the Punjab.

It is **not** wrong to say that if Sat Guru Jagjit Singh Ji had not revived classical music in Sri Bhaini Sahib, the Sikhs would have probably lost the mastery of singing hymns from the Holy Granth Sahib in the 31 basic classical Ragas.

As a result of his efforts, the dying musical instruments of Punjab like the rabab, dilruba, saranda, sarangi, taus and the santoor have been revived by his disciples. Now his students are teaching this almost forgotten art all over the world. Sat Guru Jagjit Singh Ji has made every namdhari share the fruits of their earnings with the poor by cultivating many projects and one project which stands out the most is the Satguru Pratap Singh Apollo Hospital in Ludhiana.

Treatment in this hospital is for people from all walks of life - the rich, the poor & needy, of any race, creed or religion.

True to His name, Satguru Jagjit Singh Ji, has conquered the entire world and spread the tenants of Sikh belief, hope and a message of peace to millions all around the world.

Kavita

Jagjit tere charna di jay-ker dhool mil jaye
Sachh kehn-di haa meri suti takdir badal jaye
Chuthi hai duniya ye te chuthay hai sab naa-te
Ek sachha sathi tu hi sab bekar hai naa-te
Satguru tere charna vich jekar sharan mil jaye
Tusi mere samne raho te mera dhum nikal jaye
Jagjit tere charna di jay-ker dhool mil jaye
Sachh kehn-di haa meri suti takdir badal jaye.....

In the true light of Guru Nanak Dev Ji & Satguru Ram Singh Ji, Satguru Jagjit Singh has shown you and hopefully me that simple and humble living is possible in to-days dreadful world of the Kaljug.

Sadh sangat ji all say: 'dhan Sri Satguru Jagjit Singh Ji'

Sat Sri akal!

Sham Kaur Bhullar

(A 12 year old girl from Southall, England.)

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ਸਤਿਗੁਰ ਮੇਰੀ ਕਾਰ ਚਲਾਵੇ

ਸੁਖਵੰਤ ਸਿੰਘ ਸੁਖੀ



ਸਤਿਗੁਰ ਕੀਤਾ ਮੁਝੇ ਬੇਮੁਹਤਾਜ, ਕਿਵੇਂ ਕਰੇ ਕੋਈ ਮੁਝ ਪਹਿ ਰਾਜ ।

ਸਤਿਗੁਰ ਮੇਰਾ ਪਰਾਨ ਕਾ ਰਾਖਾ, ਹੱਥ ਉਸਦੇ ਮੇਰੀ ਲਾਜ ।

ਸਤਿਗੁਰ ਮੇਰੀ ਕਾਰ ਚਲਾਵੇ, ਮੈਂ ਤਾਂ ਉਸਦੇ ਹੱਥ ਦਾ ਸਾਜ ।

ਸਾਲਾਂ ਬੱਧੀ ਇਹੁ ਹੀ ਚਲ ਰਿਹਾ, ਕਲ ਭੀ ਇਹੁ ਸੀ ਇਹੁ ਹੀ ਆਜ ।

ਪੂਰਨ ਪ੍ਰਭ ਜੀ ਮੇਰਾ ਭਰਵਾਸਾ, ਜੋ ਭੀ ਹੋਵੇ ਸਭ ਉਸਦੇ ਕਾਜ ।

ਸਿਰ ਮੇਰੇ ਤੇ ਉਸਦੀ ਛਾਇਆ, ਹਿਰਦੇ ਵਿਚ ਭੀ ਓਹਾ ਬਰਾਜ ।

ਨੰਗਿਆ ਹੋ ਜੋ ਨੱਚਣ ਜਾਣੇ, ਕੀ ਲੁਕਾ, ਕੀ ਉਸ ਨੂੰ ਪਾਜ ।

ਸਤਿਗੁਰ ਸੰਗ ਜੋ ਕਰਨ ਚਾਕਰੀ, ਸੰਸਾਰ ਡਰਾਵੇ ਨ ਕੋਈ ਸਮਾਜ ।

ਸਦਾ ਚਮਕਦੇ ਰਹਿੰਦੇ ਜੱਗ ਤੇ, ਜਿਸ ਸਿਰ ਉਪਰ ਸਤਿਗੁਰ ਤਾਜ ।

ਇਨ ਭਗਤਨ ਕੋ ਸਦ ਬਲਿਹਾਰੀ, ਪ੍ਰਭ ਦਰ ਪਾਇਆ ਜਿਨਾਂ ਦਾਜ ।

‘ਮੈ’ ਤੋਂ ਚਲ ਜੋ ‘ਤੂੰ’ ਤਕ ਪੁੱਜਦੇ, ਸਰਬ ਸਮਰਥੇ ਨ ਭਏ ਮੁਥਾਜ ।

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Dear Sadh Sangat ji World Wide,

It came to my attention that the Namdhari Sangat of Toronto Canada have purchased 2 acres of land to build a 5,000 Sq.ft. Gurdwara with the blessings of Sri Satguru Jagjit Singh ji. This land was purchased close to a remote and a quiet area.

Our current gurdwara is basically like a warehouse type of setting. It is a crowded area and it is a small warehouse unit. We had the unit since 1995. Prior to 1995, Nam Simran was held at different peoples or Namdhari homes.

Recently my Fufer Suba Resham Singh ji got permission from Sri Satguru ji to purchase new land to build our first official Namdhari Gurdwara. Before we could construct our Gurdwara, Suba ji wants our own system that will give us natural spring water to mark the land as Peevatar (Holy). Suba ji does not want the Gurdwara to be constructed unless the resources of spring water was available. They advised Satguru ji about it and Satguru ji was okay with it. Suba ji also made an unusual request to Satguru ji to make the spring water taste like sweet nectar from the earth to mark the first official Namdhari Gurdwara of Toronto, Canada. Sri Satguru ji said yes and gave their blessings with it.

2008 has been a grat for the Namdhari Sangat of Toronto, Canada. We got the sewa of doing the Asu da Mela this Sept/October of 2008 and the new project of building the first official Namdhari Gurdwara. Despit the dark days, Sri Satguru ji kept shedding their light towaeds us. Any of this would have not been possible without Satguru ji kiepa and blessings.

Dhan Sri Satguru Jagjit Singh ji.

J S Budwal Toronto, Canada.

An Excellent news from Canada. Keck team Congratulates to whole Namdhari Sangat Toronto, Canada and wishes all the very best in their forthcoming project.

ਬਾਰਹ ਮਾਹ Barah Mah (Twelve Months)

ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੀਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ ॥

pokh tukhaar na vi-aapa-ee kanth mili-aa har naahu.

In the month of Poh, the cold does not touch those, whom the Husband Lord hugs close in His Embrace.

ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ਦਰਸਨਿ ਲਗਤਾ ਸਾਹੁ ॥

man bayDhi-aa charnaarbind darsan lagrhaa saahu.

Their minds are transfixed by His Lotus Feet. They are attached to the Blessed Vision of the Lord's Darshan.

ਓਟ ਗੋਬਿੰਦ ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ ॥

ot govind gopaal raa-ay sayvaa su-aamee laahu.

Seek the Protection of the Lord of the Universe; His service is truly profitable.

ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਧੁ ਗੁਣ ਗਾਹੁ ॥

bikhi-aa pohi na sak-ee mil saaDhoo gun gaahu.

Corruption shall not touch you, when you join the Holy Saints and sing the Lord's Praises.

ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ ॥

jah tay upjee tah milee sachee pareet samaahu.

From where it originated, there the soul is blended again. It is absorbed in the Love of the True Lord.

ਕਰੁ ਕਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਬਹੁਤਿ ਨ ਚਿਛੁਡੀਆਹੁ ॥

kar geh leenee paarbarahm bahuth na vichhurhi-aahu.

When the Supreme Lord God grasps someone's hand, he shall never again suffer separation from Him.

ਬਾਰਿ ਜਾਓ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ ॥

baar jaa-o lakh bayree-aa har sajan agam agaahu.

I am a sacrifice, 100,000 times, to the Lord, my Friend, the Unapproachable and Unfathomable.

ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ ॥

saram pa-ee naaraa-igai naanak dar pa-ee-aahu.

Please preserve my honor, Lord; Nanak begs at Your Door.

ਪੋਖੁ ਸੋਹੰਦਾ ਸਰਬ ਸੁਖ ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥੧੧॥

pokh sohangaa sarab sukh jis bakhsay vayparvaahu. ||11||

Poh is beautiful, and all comforts come to that one, whom the Carefree Lord has forgiven. ||11||



Balvinder S. Chana, Jathedar Iqbal Singh, Mohinder S. Gill, Kamaljit S. Chana and Harbhajan S. Saggu
At Namdhari Sikh Sangat Birmingham



Gursharn S. Surdhar, Jathedar Iqbal Singh, Ravinder S. Kundra, BBC Asian Network Presenter, Gurpreet S. Kirpal S. Panesar. Outside BBC Studio's B'ham.

Jathedar Iqbal Singh ji in England

Jathedar Iqbal Singh ji touring England for the period of six months from December 2008 until March 2009. He has been spending his 2 weeks slots at every Namdhari Sikh Sangat Gurdwaras and performing Katha, Kirtan and Halle-de-diwan. He has also been eagerly listened to at number of Nanaksar and Ramgarhia Sikh Gurdwaras in Birmingham and Leicester.

On his last visit to the UK, He performed shabad kirtan on Sri Satguru Hargibind Rai ji at the studio's of BBC Asian network in Birmingham and liked by lots of listeners all over the globe. Religious Sikh programmes are transmitted on every Saturday and Sunday mornings from 07-00 to 08-00 am. For more information ; www.bbcasiannetwork/religious/sikh.

Jathedar Iqbal Singh ji is one of the most prominent Jathedars and hails from Sri Bhaini Sahib. Here he had spent 23 years of his life under the guidance of Sri Satguru Jagjit Singh ji.

He learned the art of Namdhari style of *Diwans* from his father Jathedar Ajaib Singh ji Johlan vale and spent time with Gian Singh ji Viroke vale and late Pandit Gopal Singh ji too. Jathedar Iqbal Singh ji's depth and knowledge is immense and his method of delivery is exceptional. His small catchy rhythmic of the short shabads is par excellence. In his Diwans he carries the same theme start to finish giving different examples from the history with ease without wandering off the subject. (With thanks from www.kukasikhs.com and edited by Kook team - ©Copyright Kook Namdhari SSB)

Significance of Jap Paryog

ਮਨੁ ਮਾਣਥੁ ਜਿਨਿ ਪਰਖਿਆ ਕੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥ ਸੇ ਜਨ ਬਿਰਲੇ ਜਾਣੀਅਹਿ ਕਲਸੁਕ ਵਿਚਿ ਸੰਸਾਰਿ ॥
ਆਪੈ ਨੇ ਆਪੁ ਮਿਲਿ ਰਹਿਆ ਹਉਮੈ ਦੁਖਿਯਾ ਮਾਰਿ ॥ ਨਲਕ ਨਾਮਿ ਰਤੇ ਦੁਤਰੁ ਤਰੇ ਭਉਜਨੁ ਬਿਖਮੁ ਸੰਸਾਰੁ ॥
(ਸ੍ਰੀ ਅਦਿ ਕੁੰਭ ਸਾਹਿਬ ਪੰਨਾ ੧੦੮੩)

Means:

Some assay their mind-jewel and contemplate the word of the Guru's Word. Only a few of those humble beings are known in this world, in this dark age of Kalyug.

One's self remains blended with the Lord's self, when egotism and duality are conquered. O Nanak, those who are imbued with the Naam cross over the difficult, treacherous and terrifying world-ocean. (Sri Aad Granth Sahib p. 1093)

Significance of Jap Paryog is that Jap, 'Japna', meditation, remembering or Repeating God's Name. Paryog meaning experimenting. By all, it means that practicing Naam Simran collectively or singularly. So that one day we don't have to repeat it consciously. Lord's Name will be on our tongues, on our lips as we breathe. And that will increase our positive powers and weaken the negative powers. We are surrounded by the ever so increasingly powerful negative powers of the Kalyug. To minimise the effect of these powers we must obey our Satguru ji's Hukams. Eg.:

Getting up early in the morning, cleansing ourselves from tip to toe, One hour Naam Simran, reciting Gurbani nitnem and then having something to breakfast. That is just the bare minimum we should do in the morning. But some of the humble and noble people listen/perform Asa di Vaar as well as recite more Gurbani.

Satguru Partap Singh ji started Jap Paryog in 1963 at the verge of Neelo Nehar (canal) near Sri Bhaini Sahib. Satguru Partap Singh ji and his 2-3 disciples stayed there approx. 40 days to enhance the spiritual powers. Later years Mata Bhupinder Kaur ji sought permission from Sri Satguru ji to include females in the Jap Paryog as well. Jap Paryog continues till present every year by the Blessings of Sri Satguru Jagjit Singh ji all over the World, in cities, towns, villages or wherever one or two families live individually in their own homes or collectively at their respective Gurdwaras.

Some people went to holliest place Sri Bhaini Sahib, Punjab, India to join in the Jap Paryog. People who stayed behind, here gathered at the Gurdwara everyday to participate and celebrated the Mela in October 2008. Here are some highlights how we celebrated the Mela Jap Paryog.

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S. Gursharn S. Surdhar, Dr. Harminderjit S. Surdhar, S. Harbhajan S. Saggu and Mohinder S. Gill
Performing Assa di Vaar . Mastana S. Mohinder S. Sandhu.
Bottom 'Havan', taking part Left to right S. Deva S. Bhogal, Kamaljit S. Chana, S Balbir S. Narotra, S.
Satwant Singh, S. Joginder S. Chana, S. Hardev S. Bassan and Preet. ©Copyright Namdhari SSB

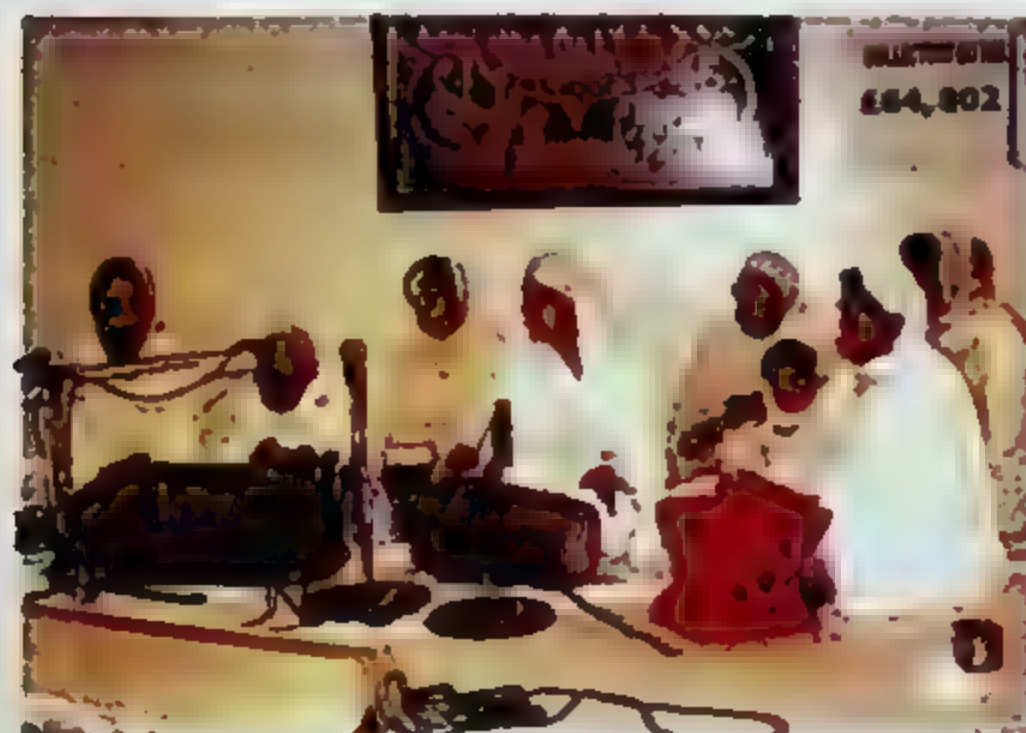


Photographs by Deva S. Bhogal



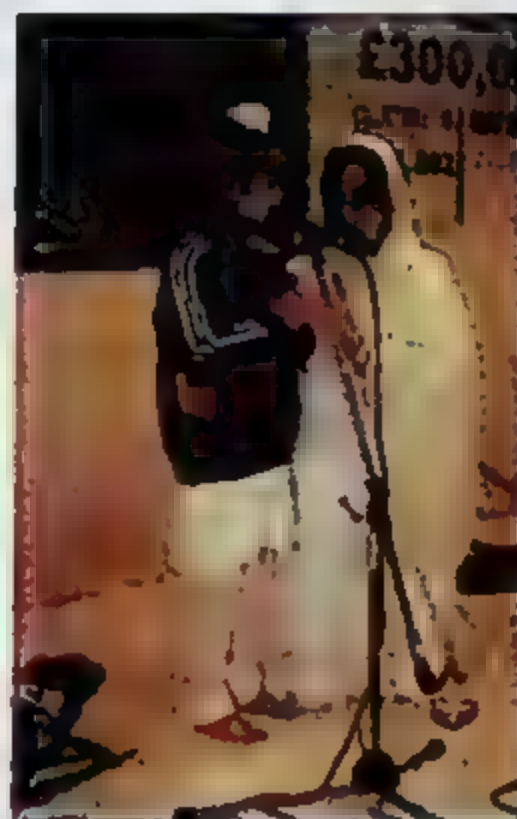
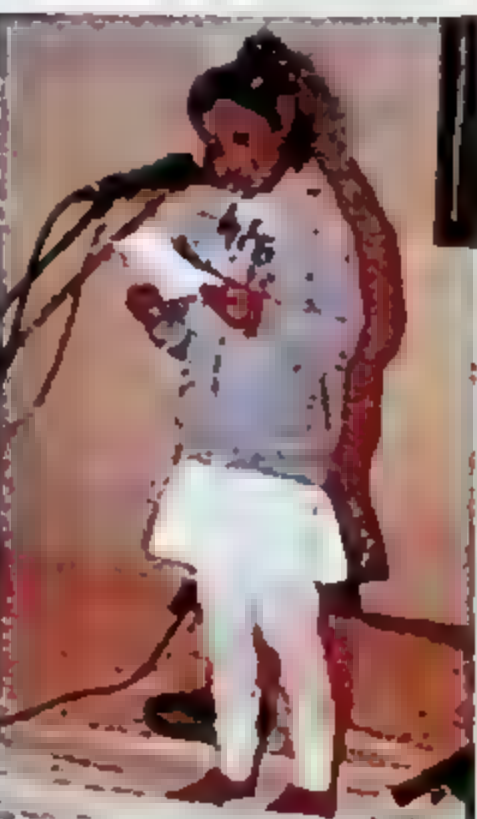
Havan

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Shabad Kirtan performed by Ladies of N S S B
Bibi Bhagwanti, Bibi Shiela K. Surdhar Bibi
Jaspal K. Panesar, Bibi Rajinder K. Ubhi &
Other ladies ©Copyright Kook Namdhari SSB

Hakam Singh Surdhar, Gian Singh Surdhar and
Ganga Singh Surdhar presenting their item
Collectively. Accompanying them on the Dholaki is
their uncle S. Gurmukh Singh Surdhar



Childrens of Namdhari Sikh Sangat Birmingham presented their different items eg: 1st Verse of Jap ji, Names of Satguru nanak Dev ji to Satguru Jagjit Singh ji, Poems, and Essays and presentations with the help of computers and projectors. (©Kook Namdhari S.S. B.)



Bibi Jaspal K. Panesar
(Photoes: Deva Singh Bhogal)

S. Balwant S. panesar Asst. Gen. Secretary



Kaka Surinder Singh Ubhi & his mum

(©Copyright Kook Namdhari SSB)





Gurbani Kirtan by Gurdip S. Dharmi & Jatha

Sukhwinder S. Narotra sitting in Akhand Varni



Sant Dayal Singh Viridi & Jatha - Diwan

S. Kirpal S. Panesar & Jatha -- Gurbani Kirtan



Sadh Sangat listening to Diwan
© Kook Namdhari S.S. B.

Suba Amaraishwar S. Panesar & Balbir S. Bhogal
Photoes : Deva Singh Bhogal



Sadh Sangat listening to Diwan on Mela Jap Paryog November 2008

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ਇਨਜਾਇਨਾ ਦਾ ਸਫਲ ਇਲਾਜ

ਘੀਆ (ਲੋਕੀ) ਨੂੰ ਛਿਲਕੇ ਸਮੇਤ ਹੀ ਧੌਕੇ ਕਦੂ-ਕਸ ਦੇ ਨਾਲ ਕਦੂ ਕਸ ਕਰ ਲਉ। ਕਦੂ-ਕਸ ਕੀਤੀ ਹੋਈ ਘੀਆ ਨੂੰ ਗਰਾਂਈਡਰ ਵਿੱਚ ਪਾ ਕੇ ਪੀਸ ਲਵੋ, ਇਸ ਦੇ ਨਾਲ ਹੀ ਸੱਤ ਅੱਠ ਪੱਤੇ ਤੁਲਸੀ ਦੇ ਪੰਜ ਛੇ ਪੁਦੀਨੇ ਦੇ ਪੱਤੇ ਵੀ ਨਾਲ ਹੀ ਪੀਸ ਲਵੋ, ਪੀਸੀ ਹੋਈ ਘੀਆ ਨੂੰ ਪਤਲੇ ਕਪੜੇ ਨਾਲ ਪੁਣ ਕੇ ਰਸ ਕਢ ਲਵੋ। ਪੁਣੇ ਹੋਏ ਰਸ ਦੀ ਮਾਤਰਾ 125-150 (gms) ਗਰਾਮ ਹੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ, ਇਸ ਦੇ ਨਾਲ ਹੀ ਬਰਾਬਰ ਦਾ ਪਾਣੀ ਮਿਲਾ ਲਵੋ ਭਾਵ ਘੀਆ ਰਸ ਅਤੇ ਪਾਣੀ ਦੀ ਕੁਲ ਮਾਤਰਾ 250-300(gms) ਗਰਾਮ ਤਕ ਹੋ ਜਾਵੇ। ਇਸ ਰਸ ਵਿੱਚ ਚਾਰ ਪੀਸੀ ਕਾਲੀ ਮਿਰਚ ਦਾ ਪਾਉਡਰ ਅਤੇ ਇਕ ਗਰਾਮ ਪੀਸਿਆ ਹੋਇਆ ਸੇਂਦਾ ਨਮਕ ਮਿਲਾ ਕੇ ਖਾ ਲਵੋ। ਇਸ ਨੂੰ ਖਾਣ ਤੋਂ ਅੱਧਾ ਪੈਣਾ ਘੰਟਾ ਬਾਦ ਸਵੇਰੇ, ਦੁਪਹਿਰੇ ਅਤੇ ਰਾਤ ਨੂੰ ਭਾਵ ਦਿਨ ਵਿੱਚ ਤਿੰਨ ਵਾਰ ਲੈ ਲਵੋ। ਸ਼ੁਰੂ ਸ਼ੁਰੂ ਵਿੱਚ ਇਸ ਰਸ ਦੀ ਮਾਤਰਾ 3-4 ਦਿਨ ਤਕ ਕੁਛ ਘੱਟ ਵੀ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਬਾਅਦ ਵਿੱਚ ਅਭਿਆਸ ਅਤੇ ਪੇਟ ਸੁਧਰ ਜਾਣ ਤੇ ਪੂਰੀ ਮਾਤਰਾ ਵਿੱਚ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ। ਹਰ ਵਾਰ ਤਾਜ਼ੀ ਦਵਾ ਬਨਾਉਣੀ ਚਾਹੀਦੀ ਹੈ।

ਘੀਆ ਦਾ ਰਸ ਪੇਟ ਵਿੱਚ ਜੋ ਵੀ ਪਾਚਨ ਵਿਕਾਰ ਹੁੰਦੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਦੂਰ ਕਰਕੇ ਮਲ ਦੇ ਦੁਆਰਾ ਬਾਹਰ ਕਢਦਾ ਹੈ। ਜਿਸ ਦੇ ਕਾਰਨ ਸ਼ੁਰੂ ਸ਼ੁਰੂ ਵਿੱਚ ਤਿੰਨ ਚਾਰ ਦਿਨ ਤਕ ਪੇਟ ਵਿੱਚ ਖਲਬਲੀ ਅਤੇ ਗੜਗੜਾਹਟ ਹੋਵੇਗੀ। ਇਸ ਤੋਂ ਡਰਨਾ ਨਹੀਂ ਚਾਹੀਦਾ, ਪੇਟ ਦੇ ਵਿਕਾਰ ਦੂਰ ਹੁੰਦੇ ਹੀ ਹੌਲੀ ਹੌਲੀ ਪੇਟ ਵਿੱਚੋਂ ਖਲਬਲੀ ਅਤੇ ਗੜਗੜਾਹਟ ਘਟਣੀ ਸ਼ੁਰੂ ਹੋ ਜਾਵੇਗੀ।

ਇਸ ਦਵਾਈ ਨੂੰ ਵਰਤਦੇ ਸਮੇਂ ਪੈਦਲ ਤੁਰਨ ਦੀ ਕਸਰਤ ਜ਼ਰੂਰ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਭਾਵੇਂ ਪਹਿਲੇ ਦਿਨ ਦਸ ਕਦਮ ਹੀ ਚਲਿਆ ਜਾਵੇ, ਇਸ ਪ੍ਰਯੋਗ ਦੇ ਦਸ ਦਿਨ ਬਾਅਦ ਹੀ ਕੁਛ ਆਰਾਮ ਮਾਲੂਮ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਹੌਲੀ ਹੌਲੀ ਦਸ ਬਾਰਾਂ ਕਿਲੋਮੀਟਰ ਤੱਕ ਚਲਣਾ ਚਾਹੀਦਾ ਹੈ, ਜਿਸ ਰੋਗੀ ਨੂੰ ਇਨਜਾਇਨਾ ਦੀ ਤਕਲੀਫ ਹੈ, ਉਸ ਨੂੰ ਬਾਈ ਪਾਸ ਸਰਜਰੀ ਕਰਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਇਸ ਦਵਾਈ ਨੂੰ ਵਰਤਕੇ ਵੇਖਣਾ ਚਾਹੀਦਾ ਹੈ। (ਡਾ. ਚੁਕਿੰਦਰ ਸਿੰਘ ਦਿੱਲੀ)(7-13 ਅਕਤੂਬਰ 2003 ਦੇ ਸਤਿਗੁਰ ਤੋਂ ਪ੍ਰਾਪਤ) (©Kook Namdhari SSB)

ਦਿਲ ਦੀਆਂ ਨਾੜੀਆਂ ਵਿੱਚ ਰੁਕਾਵਟ ਕਾਰਨ ਜੋ ਕਸ਼ਟ ਜਾਂ ਪੀੜਾ ਹੁੰਦੀ ਹੈ ਉਸ ਨੂੰ ਵੈਦਕ ਅਨੁਸਾਰ ਇਨਜਾਇਨਾ ਕਹਿੰਦੇ ਹਨ। ਇਸ ਦਾ ਇਲਾਜ ਉਪਰ ਲਿਖੇ ਅਨੁਸਾਰ ਹੋ ਸਕਦਾ ਹੈ। ਹੁਣ ਤਕ ਇਸ ਦਾ ਇਲਾਜ ਬਾਈਪਾਸ ਸਰਜਰੀ ਰਾਹੀਂ ਹੱਥਾਂ ਜਾਂ ਪੈਰਾਂ ਦੀਆਂ ਨਾੜਾਂ ਕੱਢ ਕੇ ਪੇਟ ਵਿੱਚ ਪਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਉਪਰੋਕਤ ਕਰਨ ਤੋਂ ਬਾਦ ਵੀ ਬਹੁਤ ਸਾਰੇ ਰੋਗੀਆਂ ਨੂੰ ਤਕਲੀਫ ਫੇਰ ਹੋ ਜਾਂਦੀ ਹੈ ਦੂਜੀ ਵੇਰ ਉਪਰੋਕਤ ਕਰਨਾਂ ਪੈਂਦਾ ਹੈ, ਤੇ ਫਿਰ ਪਹਿਲਾਂ ਨਾਲੋਂ ਵੀ ਜ਼ਿਆਦਾ ਤਕਲੀਫ ਹੁੰਦੀ ਹੈ, ਇਸ ਵਿਸ਼ੇ ਤੇ ਬੰਬਈ ਦੇ ਡਾਕਟਰ ਮਨੁੰਭਾਈ ਕੁਠਾਰੀ ਨੇ ਨਵਾਂ ਤਜਰਬਾ ਕੀਤਾ ਹੈ ਡਾਕਟਰ ਮਨੁੰਭਾਈ ਕੁਠਾਰੀ (ਈ ਏਮ ਆਈ ਹਸਪਤਾਲ) ਦੇ ਡੀਨ ਦੀ ਨੌਕਰੀ ਤੋਂ ਰਿਟਾਇਰਡ ਹੋਏ ਹਨ। ਆਪਣੇ ਤਜਰਬੇ ਨਾਲ ਉਹਨਾਂ ਨੇ ਕਈ ਰੋਗੀਆਂ ਨੂੰ ਠੀਕ ਕੀਤਾ ਹੈ ॥ (ਪੰਨਾਵ ਸਤਿਗੁਰ ਸਤਿਗੁਰ ਤੋਂ ਪ੍ਰਾਪਤ)

The number 108

We must agree that all measuring systems are merely reference frames. They give us a starting point. It doesn't really matter if you call them farenheits or cycles. All science is based on fundamental assumptions of the mechanics of this universe. Yet, these assumptions, if correct, connect like building blocks.

Much in the same way, the number '108' is just a reference frame. It is symbolic of a bigger picture: that of humility. When devotees recite 108 Hanuman Chalisas, in their minds they believe, they are proving their love for God, and that there is in fact a need to prove their love. When devotees assign a 108 names to Shri Ganesh, they are once again gauging their devotion through numbers. This, of course, may be considered unreasonable, since it suggests that 108 chants are more effective than 109 chants. How do they know this? Have they proved it? Is 108 the magic number of the universe? No, it is not! It is a reference frame. What is important is that a system is imposed to guide us through the fundamental struggles encountered in any evolutionary process. Otherwise, chaos and anarchy follow and nothing gets done.

Having said that, I will show you justifications from a few subcultures in India. Obviously, I consider the Vedic rationale to be the most consistent with the fundamental laws of this universe. The others have borrowed and built, but it still smells of Vedic beginnings.

In present times, we can find many rationales for the proliferation of '108' throughout our scriptures. In fact, this number seems to garner its unfair share of attention from myriad cults and faith systems around the world. Below there are few justifications that have emerged.

JYOTISH SHASTRA {VEDIC SYSTEM}

This universe was created by the five elements: space, air, fire, water and earth. From these elements came the three attributes: Raj {birth}, Sat {protection} and Tam {destruction or death.}

The mathematical or geographical evidence proves that one circle has 360 degrees in space. Why is this circle or wheel of life considered to be of 360 degrees only? If we take a circle and start dividing it using the four elements and three attributes, all the logic can be observed.

The circle itself, is considered the first element of space, since we must consume space in drawing a circle. In this

(The number 108)

space {or circle}, the four remaining elements and three attributes create the idea of time. The circle is divisible by the product of four elements multiplied by three attributes. This involves the belief that the three attributes exist in the circle. By moving three times, each element completes its revolution.

So now we have the number 12 {3 x 4}. This division gave birth to our 12 months, and also to the 12 horas {1/2 of the day or Ahoratri}. We now have 360 degrees as well as 12 divisions. We can now further divide the wheel of time: there are 27 fixed stars (nakshatras) along with three attributes that divide the time in smaller portions. So this $27 + 3 = 30$ is interpreted as 30 degrees or days of one part of the wheel (circle) or month. All of this is only half of a day. The night is yet unaccounted for. Therefore, we multiply these 30 degrees by 2. This gives us our reference of 60 seconds in a minute.

SANATANA DHARMA

In a book by Khurana, the explanation closely mirrors the original Vedic justifications:

The Indian Subcontinent rosary or set of mantra counting has 108 beads. 108 has been a sacred number in the Indian Subcontinent for a very long time. This number is explained in many different ways.

The ancient Indians were excellent mathematicians and 108 may be the product of a precise mathematical operation (e.g. $1 \text{ power } 1 \times 2 \text{ power } 2 \times 3 \text{ power } 3 = 108$) which was thought to have special numerological significance.

Powers of 1, 2, and 3 in math: 1 to 1st power=1; 2 to 2nd power=4 (2x2); 3 to 3rd power=27 (3x3x3). $1 \times 4 \times 27 = 108$

Sanskrit alphabet: There are 54 letters in the Sanskrit alphabet. Each has masculine and feminine, shiva and shakti. 54 times 2 is 108.

Sri Yantra: On the Sri Yantra there are marmas where three lines intersect, and there are 54 such intersections. Each intersections has masculine and feminine, shiva and shakti qualities. 54×2 equals 108. Thus, there are 108 points that define the Sri Yantra as well as the human body.

9 times 12: Both of these numbers have been said to have spiritual significance in many traditions. 9 times 12 is 108. Also, 1 plus 8 equals 9. That 9 times 12 equals 108.

Heart Chakra: The chakras are the intersections of energy lines, and there are said to be a total of 108 energy lines (The number 108)

converging to form the heart chakra. One of them, sushumna leads to the crown chakra, and is said to be the path to Self-realization.

Marmas: Marmas or marmastanas are like energy intersections called chakras, except have fewer energy lines converging to form them. There are said to be 108 marmas in the subtle body.

Time: Some say there are 108 feelings, with 36 related to the past, 36 related to the present, and 36 related to the future.

Astrology: There are 12 constellations, and 9 arc segments called namshas or chandrakalas. 9 times 12 equals 108. Chandra is moon, and kalas are the divisions within a whole.

Planets and Houses: In astrology, there are 12 houses and 9 planets. 12 times 9 equals 108.

Gopis of Krishna: In the Krishna tradition, there were said to be 108 gopis or maid servants of Krishna.

1, 0, and 8: 1 stands for God or higher Truth, 0 stands for emptiness or completeness in spiritual practice, and 8 stands for infinity or eternity.

Sun and Earth: The diameter of the sun is 108 times the diameter of the Earth.

Numerical scale: The 1 of 108, and the 8 of 108, when added together equals 9, which is the number of the numerical scale, i.e. 1, 2, 3 ... 10, etc., where 0 is not a number.

Smaller divisions: The number 108 is divided, such as in half, third, quarter, or twelfth, so that some malas have 54, 36, 27, or 9 beads.

Islam: The number 108 is used in Islam to refer to God.

Jain: In the Jain religion, 108 are the combined virtues of five categories of holy ones, including 12, 8, 36, 25, and 27 virtues respectively.

Sikh: The Sikh tradition has a mala of 108 knots tied in a string of wool, rather than beads.

Chinese: The Chinese Buddhists and Taoists use a 108 bead mala, which is called su-chu, and has three dividing beads, so the mala is divided into three parts of 36 each.

(The number 108)

A circle has 360 degrees, which when multiplied by 60 gives us 21,600 minutes in a circle. 60 comes from the 60 'ghatis' which Sanatana Dharmiks believe in. One ghati is equal to 24 minutes and 60 ghatis come to 24 hours.

One ghati is divided into 60 parts or 'palas'. So the 60 ghatis multiplied by 60 palas comes to 3,600. This is further multiplied by 60 (because a pala contains 60 vipalas) which gives us 21,600. Half of this is for the day, and the other half for the night. So, 21,600 divided by 2 gives us 10,800. For practical purposes, we use 108. Using the number 108 helps us coordinate the rhythm of time and space & we remain in harmony with the spiritual powers of nature.

Thus the $360^\circ \times 30^\circ = 10,800$. Zero {0} is considered 'Purna' or complete. So we take out the last zeros and are left with 108. The idea of our total universe is represented by this number of 108. Offering 108, devotees believe that they are showing ultimate or complete respect to the Supreme.

There are many other justifications but all can be traced back to this system. A few are explained below:

SHOSHU BUDDHIST

Followers use 108 beads in their malas. They implement the following formula:

$$6 \times 3 \times 2 \times 3 = 108$$

6 senses [sight, sound, smell, taste, touch, thought]

3 aspects of time [past, present, future]

2 condition of heart [pure or impure]

3 possibilities of sentiment [like, dislike, indifference]

BUDDHA'S FOOTPRINT

All Buddhists accept the Buddha Footprint with its 108 Auspicious Illustrations. These areas are considered to have been marked on the Buddha's left foot when his body was discovered.

(with thanks from swamiji.com)



Martyrdom of Guru Tegh Bahadur

Muslim theistic state executed forceful conversions in order to make India, Dar-ul-Islam and to achieve this goal as soon as possible, the Hindu Pandits and Brahmins of Kashi, Prayag, Kururkshetra, Haridwar and Kashmir were identified for the purpose. They were given an ultimatum either to embrace Islam or to be prepared for death. There was a wave of mass conversion in India. Thousands of Kashmiri Pandits were massacred and their properties were looted.

At this juncture, the Brahmins especially the Kashmiri Pandits led by Pandit Kirpa Ram Dutt approached Sri Guru Tegh Bahadur Sahib. They told their tales of woe to Sri Guru ji and requested to protect their honour and faith. Sri Guru ji heard their views and agreed to resist the nefarious acts of forcible conversions by peaceful means. After long discussions with prominent Sikhs and Kashmiri Pandits, Sri Guru ji made up his mind to sacrifice himself for the cause of "Righteousness" and for the freedom of religion.

On the advice of Sri Guru Tegh Bahadur ji, Kashmiri Pandits presented a petition to the Emperor and in lieu of this an Imperial court of Delhi issued summons asking Sri Guru ji to appear in the said court. The authorities offered three

alternatives to Sri Guru ji, (1) To show miracles or (2) to embrace Islam, or (3) to prepare himself for death. Sri Guru ji accepted the last. On seeing Sri Guru ji adamant and immovable, The authorities ordered the executioner to sever the head from the body. The order was implemented on 11th of November 1675 AD. Gurdwara SIs Ganj at Chandni chownk marks the place where execution took place. There was a furious storm after this brutal deed. It caused confusion and havoc in and around the city. Under these circumstances Bhai Jaita took away the holy head of Sri Guru ji placed in a basket. Covered it carefully and set out to Anandpur Sahib. He reached Kiratpur , near Anandpur Sahib on 15th November. He was received with great honour by young Guru Gobind Rai and honoured as "Rangreta Guru ka Beta". The cremation of head was performed with full honour and proper ceremonies on the next day.

Taking advantage of the same situation the other part of the body of Sri Guru Tegh Bahadur Sahib was whisked away by a brave Sikh Lakhi Shah Lubana, a famous merchant and a contractor and he immediately built up a pyre inside his house and set fire to it. (Now Gurdwara Rakab Ganj in New Delhi marks the place.)

Sri Guru Tegh Bahadur Sahib ji was also a great poet and thinker. For an example we may quote him as one of his Slok he says : "Bhei Kahu kau det naih naih bhei manat aan, kaho nanak sun re mana giani tahe bakhaan. (sggs 1427) {Says Nanak he who holds none in fear, nor is afraid of anyone, acknowledges him, is a man of true wisdom}. Sri Guru Sahib ji written Gurbani in fifteen Raags apart from 57 Sloks, which is included in Sri Aad Guru Granth Sahib by the tenth Guru Sri Guru Gobind Singh ji.

Sri Guru Tegh Bahadur Sahib ji 'Hind di Chadar' sacrificed his life for the cause of religion, truth and the betterment of humanity.

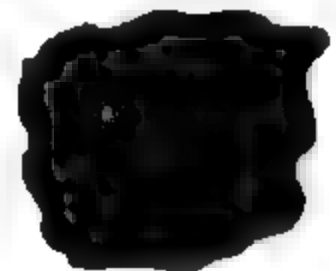
Jagath de Rakhwale Guru Nanak

Kirpal Singh Panesar

It was a dark dark time and no one cared for each other,
Society was a wreck no one had respect, not even for their own mother.
Pandits and Maulvis had become corrupt for wealth,
No one noticed how kaljug had spread all around them, it used such stealth.
Then one day Akal Purakh said enough is enough,
He did what he always does when times become tough.
For the welfare of saints and his humble worshipers,
To establish peace and to uphold righteousness
Just as he had done in many Yugs before,
He came on this Earth with all his might and awe.
In the midst of night and utter darkness
It was like a million suns, such power that only he could harness.
In such a time when everyone was completely lost
Akal Purakh sent someone to save us all, no matter what the cost.
He united Hindus and Muslims and gave them a new name.
Doing seva and helping the poor was his favourite game.
Dhan Sri Guru Nanak Dev Ji jo san Jagath de Rakhvali
Te Dhan Hai Guru Jagjit Singh Ji Jina ne una di Maryada nu hai palli.

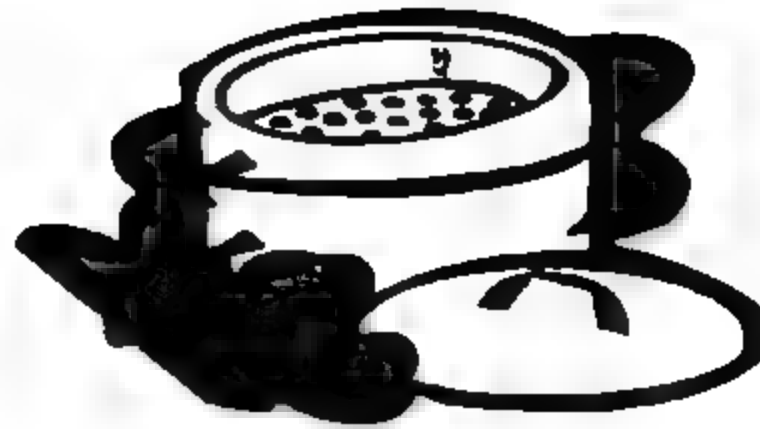


Announcement



We are delighted to announce that we will be carrying
Details for MATRIMONIALS from next issue. A senior highly
educated and qualified gentleman has agreed to take this
responsibility and create a database for the Namdhari Sikh
Sangat outside of India.. Only one person will look after all
the details you provide. Confidentially will be utmost priority
for him. If you are interested please give us your feedback
on kook.news@yahoo.co.uk. So we can create a new e'mail
address only for this purpose. We will be looking forward to
hearing from you A.S.A.P. Thank you for your kind co-
operation. (Service will be free of charge initially but
donations will be most welcome) (Kook team)

ਕੁਝ ਕੰਮ ਦੀਆਂ ਗਲਾਂ ;



ਅਮਰੂਦ

ਸਤਪਾਲ ਕੌਰ ਨਰੋਤਰਾ

ਇਹ ਫਲ ਕਿਸੇ ਵੀ ਜਾਤੀ ਦਾ ਹੋਵੇ, ਇਸ ਦਾ ਸਵਾਦ ਮਿੱਠਾ ਹੀ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਬਹੁਤ ਹੀ ਤਾਕਤ ਵਧਾਉਂਦਾ, ਧਾਤੂ ਵਧਾਉਂਦਾ ਹੈ ਅਤੇ ਦਿਲ ਵਾਸਤੇ ਖਾਸ ਲਾਭਕਾਰੀ ਹੈ। ਠੰਡੀ ਰੁੱਤ ਦਾ ਅਮਰੂਦ ਲਾਭਦਾਇਕ ਹੈ ਜਦ ਕਿ ਵਰਖਾ ਰੁੱਤ ਦਾ ਅਮਰੂਦ ਲਾਭਕਾਰੀ ਨਹੀਂ ਹੁੰਦਾ ਅਤੇ ਬਹੁਤ ਸਾਵਧਾਨੀ ਨਾਲ ਖਾਣਾ ਚਾਹੀਦਾ ਹੈ ।

- ਅਮਰੂਦ ਦੇ ਪੱਤਿਆਂ ਨੂੰ ਪੀਸ ਕੇ ਖਾਣ ਨਾਲ ਪੇਟ ਦਰਦ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ।
- ੨੫੦ ਗ੍ਰਾਮ ਅਮਰੂਦ ਖਾ ਕੇ ਗਰਮ ਦੁਧ ਪੀਣ ਨਾਲ ਕਬਜ਼ ਤੋਂ ਛਾਇਦਾ ਹੁੰਦਾ ਹੈ
- ਅਮਰੂਦ ਦੇ ਬੀਜਾਂ ਨੂੰ ਕੋਸੇ ਪਾਣੀ ਨਾਲ ਲੈਣ ਤੇ ਚੁਕਾਮ ਠੀਕ ਹੋ ਜਾਂਦਾ ਹੈ
- ਅਮਰੂਦ ਦਾ ਗੁੱਦਾ ਲੂਣ ਨਾਲ ਕੇ ਖਾਣ ਨਾਲ ਪੇਟ ਦਰਦ ਨੂੰ ਅਰਾਮ ਮਿਲਦਾ ਹੈ
- ਅਮਰੂਦ ਨੂੰ ਕੱਟ ਕੇ ਪਾਣੀ ਵਿੱਚ ਭਿਉਂਕੇ ਇਕ ਘੰਟੇ ਬਾਦ ਇਹ ਪਾਣੀ ਪੀਣ ਨਾਲ ਮਧੁਮੇਹ ਨਾਲ ਲੱਗਣ ਵਾਲੀ ਪਿਆਸ ਨੂੰ ਅਰਾਮ ਮਿਲਦਾ ਹੈ
- ਦਿਲ ਦੇ ਰੋਗੀ ਨੂੰ ਘਬਰਾਹਟ ਹੋਣ ਤੇ ਅਮਰੂਦ ਨੂੰ ਸ਼ਹਿਦ ਨਾਲ ਮਿਲਾ ਕੇ ਖਾਣ ਤੇ ਘਬਰਾਹਟ ਘਟ ਹੁੰਦੀ ਹੈ ਅਤੇ ਦਿਲ ਨੂੰ ਤਾਕਤ ਮਿਲਦੀ ਹੈ
- ਅਮਰੂਦ ਦੇ ਜੂਸ ਨੂੰ ਸ਼ਹਿਦ ਵਿੱਚ ਮਿਲਾਕੇ ਪੀਣ ਨਾਲ ਸੁੱਕੀ ਖੰਘ ਨੂੰ ਅਰਾਮ ਮਿਲਦਾ ਹੈ
- ਕੱਚੇ ਅਮਰੂਦ ਨੂੰ ਪਾਣੀ ਵਿੱਚ ਪੀਸ ਕੇ ਮੱਥੇ ਤੇ ਲੇਪ ਕਰਨ ਨਾਲ ਅੱਧੇ ਸਿਰ ਦਰਦ ਨੂੰ ਅਰਾਮ ਮਿਲਦਾ ਹੈ
- ਗਲ ਕੀ ਅਮਰੂਦ ਦੇ ਗੁਣ ਗਿਣੇ ਨਹੀਂ ਜਾ ਸਕਦੇ, ਹਰ ਰੋਜ਼ ਅਮਰੂਦ ਖਾਣ ਨਾਲ ਹਡੀਆਂ ਮਜ਼ਬੂਤ ਹੁੰਦੀਆਂ ਹਨ

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Date	Sunrise	Sunset	This day	Difference	Time	Altitude	Distance (10 ³ km)
1 Jan 2009	08:06	16:02	7h 56m 11s	+ 1m 07s	12:04	15.6°	147.097
2 Jan 2009	08:06	16:03	7h 57m 24s	+ 1m 13s	12:05	15.7°	147.095
3 Jan 2009	08:06	16:05	7h 58m 44s	+ 1m 19s	12:05	15.8°	147.094
4 Jan 2009	08:06	16:06	8h 00m 09s	+ 1m 25s	12:06	15.9°	147.094
5 Jan 2009	08:05	16:07	8h 01m 39s	+ 1m 30s	12:06	16.0°	147.094
6 Jan 2009	08:05	16:08	8h 03m 16s	+ 1m 36s	12:06	16.1°	147.095
7 Jan 2009	08:04	16:09	8h 04m 58s	+ 1m 42s	12:07	16.2°	147.097
8 Jan 2009	08:04	16:11	8h 06m 45s	+ 1m 47s	12:07	16.4°	147.100
9 Jan 2009	08:04	16:12	8h 08m 38s	+ 1m 52s	12:08	16.5°	147.104
10 Jan 2009	08:03	16:14	8h 10m 36s	+ 1m 58s	12:08	16.7°	147.109
11 Jan 2009	08:02	16:15	8h 12m 39s	+ 2m 03s	12:08	16.8°	147.114
12 Jan 2009	08:02	16:16	8h 14m 47s	+ 2m 08s	12:09	17.0°	147.121
13 Jan 2009	08:01	16:16	8h 17m 00s	+ 2m 12s	12:09	17.1°	147.129
14 Jan 2009	08:00	16:18	8h 19m 18s	+ 2m 17s	12:10	17.3°	147.138
15 Jan 2009	07:59	16:21	8h 21m 40s	+ 2m 21s	12:10	17.5°	147.147
16 Jan 2009	07:58	16:23	8h 24m 07s	+ 2m 26s	12:10	17.7°	147.158
17 Jan 2009	07:58	16:24	8h 26m 37s	+ 2m 30s	12:11	17.9°	147.169
18 Jan 2009	07:57	16:26	8h 29m 12s	+ 2m 34s	12:11	18.1°	147.181
19 Jan 2009	07:56	16:27	8h 31m 52s	+ 2m 40s	12:11	18.3°	147.194
20 Jan 2009	07:54	16:29	8h 34m 35s	+ 2m 43s	12:12	18.5°	147.207
21 Jan 2009	07:53	16:31	8h 37m 22s	+ 2m 46s	12:12	18.7°	147.221
22 Jan 2009	07:52	16:32	8h 40m 13s	+ 2m 50s	12:12	19.0°	147.238
23 Jan 2009	07:51	16:34	8h 43m 07s	+ 2m 54s	12:12	19.2°	147.251
24 Jan 2009	07:50	16:36	8h 46m 04s	+ 2m 57s	12:13	19.4°	147.267
25 Jan 2009	07:49	16:38	8h 49m 05s	+ 3m 00s	12:13	19.7°	147.284
26 Jan 2009	07:47	16:39	8h 52m 09s	+ 3m 03s	12:13	19.9°	147.301
27 Jan 2009	07:46	16:41	8h 55m 16s	+ 3m 06s	12:13	20.2°	147.318
28 Jan 2009	07:45	16:43	8h 58m 26s	+ 3m 09s	12:13	20.5°	147.336
29 Jan 2009	07:43	16:45	9h 01m 38s	+ 3m 12s	12:14	20.7°	147.354
30 Jan 2009	07:42	16:47	9h 04m 53s	+ 3m 15s	12:14	21.0°	147.373
31 Jan 2009	07:40	16:48	9h 08m 11s	+ 3m 17s	12:14	21	

Kirpal Singh Panesar is extremely talented young musician. It is blessing to listen to him and his brother Gurdit Singh Panesar performing on the stage reciting Gurbani Kirtan. But through his essays/writings he shows his maturity and passion about Sikhi and Sri Satguru ji. How he understand disciplines of a Sikh religion and implies them in the day to day routine given the circumstances of time and space and not afraid to share with us all. (Kook Team)

stress what a blessing !

Kirpal Singh Panesar

Dear Sadhsangat ji, we all live busy fast tempo lives full of havoc and changes. As a side effect many of us suffer from stress.

I am not an expert on stress nor am I a doctor who has studied the subject, I am just an ordinary person living a normal life. I just thought I would share my views with you all.

Stress is something that is inside of you not outside. Life has pressure, the pressures of time and space that come to bear on you and those pressures are different at different points in your life. When you live in your parents home and you are young, you have very little pressures of time and space on you. That is a time to grow and to learn. But when you get married and you begin to work in a job and have children, the pressure of time and space increases exponentially in your life.

So, what's the difference between a piece of a coal and a diamond ? They are both 100% carbon, right ? But one has been under a pressure a long time, and from that pressure it has become an excellent, valuable and radiant, that's what we call a diamond.

So you have to decide whether all the pressures of the time and space are going to crush you or whether they are going to challenge you to rise to your excellence. So all of those pressures are just a challenge, it's a challenge to you to say to yourself, can I create a balance in my life ? © Copyright Namdhari SSB.

stress what a blessing !

Kirpal Singh Panesar

Remember the things that you think about, are the things that happen to you in your life. You draw to hear those things that come from your conscience, sub-conscience and un-conscience projection. So if your mantra is I'm very stressed, I am overwhelmed, I can't take it, it's all too much, well I hope you enjoy that life, it is a life of much hassle and pain. But if your mantra is God has created the whole universe and is in charge of everything from the moving of a leaf on a tree to the rotating of the earth. Therefore the few affairs of my life he can easily arrange for me, and all I have to do is bow my head and serve each day. Then what worry do I have ?

So stress is a state of mind. Stress is not something that comes in to the world or there is so much stress, everyone is subject to the pressure of time and space. The question is do you get stressed or do you get blessed? Because every pressure of time and a space is a blessing in disguise. It's a blessing to you to rise in your own excellence to meet that, to confront it and to excel. So that is why we have a daily discipline that's why we read Gurbani, that's why we get up in the morning and breathe and exercise, that's why we grind ourselves in our own infinite consciousness. Because when do your sadhana, you put a deposit into the bank and then during the day when things get tough, you can make a withdrawal from the deposit. But if you have nothing in the bank you get stressed because you have nothing to draw on from your deposit.

So if you let the wind push you this way and that way and all those circumstances bring you up and down then life is pretty stressful. But when you live close to the root, when you anchor yourself in the breath, when you anchor yourself in the naam, then the wind can blow a lot but you are like the root of the tree, not like the leaf at the top that is flying around in the wind, wherever it takes it or on the move and ends up amongst other broken off leaves and collected with the rubbish. So it's all inside of you. How you react and relate to the pressures of time and space. All I have to say to you is don't get stressed, be blessed.

In Next Issue

More from the Sikh History files

(Joti Jot of Satguru Balak Singh ji & Shahids of Malerkotla and Amritsar)

Sakhi's from Satguru Bilas

(Another sakhi from Satgur Bilas)

Health Topics - Hair care tips etc.

(Natural hair care and effects of water on the body)

Kavitavaan / Poems

(Any contribution you want to make)

Why should we protect our personal details

(Have you given any of your personal details to a stranger and why)

Current Climate affecting Sikhs in particular

(Have you any story you want to share it with us)

Next Desi month and Sun rise - sun set calendar

(Month of Maagh and February09)

Kujh kam Diyan Galan

(Phal-Phroot & Sabzian)

Feel free to send any material you want it published in Kook

Kook.news@yahoo.co.uk or surindern@tiscali.co.uk

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If you would like to sponser the back page, you are most welcome. It will help towards the cost of printing. The magazine is produced entirely by volunteers from Namdhari Sikh Sangat all over UK.

**A BIG Thank You to each and everyone
who send their articles to be printed in
Kook.**

